

The Latter-day Saints

# MILLENNIAL STAR.

BE THAT NAME AN EAR, BUT HEAR WHAT THE SPIRIT SAYS  
UNTO THE CHURCH.—Rev. II. 7.

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## TO THE MISSIONARIES FROM UTAH.

No. I.

(From the "Deseret News," August 31.)

Dear Brethren—Though at times you may be tempted to imagine that you are forgotten at home, while struggling, amid the powers of evil and darkness, and among strangers, without purse or scrip, to proclaim the pure principles of the everlasting Gospel, and to gather out the honest in heart from every nation under heaven, still you are ever sustained by our faith, and remembered in our prayers. We are perfectly familiar with the trials to human nature which have to be endured by all who magnify their calling in the Priesthood.

In obedience to counsel, you have turned your backs upon the endearments of family, home, and the sweet society of your brethren, and cheerfully gone forth to meet the scowls of evil spirits, and the scoffs and revilings of the wicked, with hearts burning with salvation for your fellows, and the contrast is so great that the unaided spirit of man would not only shrink from the calling, but utterly refuse, and be entirely incompetent for the task.

To cheer and assist you in your arduous, though most pleasing of all labours to a Saint, we shall occupy a portion of the columns of the *Deseret News*, from time to time, in furnishing you home news that may be of interest, and in making these suggestions, and giving such counsel, as may be dictated by the Holy Spirit.

In times of sore temptation and trial,

the human mind is prone to doubt and dependency, and, without strict humility, faith, and obedience, is liable to make shipwreck of the fairest prospects, hence the instruction to get the Spirit of the Lord, if you have not got it, and keep it, and walk in it continually, taking it for the man of your counsel, cannot be too often reiterated, nor too closely adhered to by all Saints, and more especially by those who are bearing truth to the nations of the earth.

Your distant and scattered situation renders it impossible for you to receive direct communication from us on every question that may arise, even when you may be very anxious to do so. This is wisely designed for our benefit in the far reaching policy of the economy of God in regard to this probation, for by this plan all are made subject, for light, guidance, and true intelligence, to Him who rules and controls all things in wisdom, and "lighteth every one that cometh into the world."

Therefore, upon true faith, repentance, baptism by the proper authority, and the laying on of hands for the reception of the Holy Ghost, it is not only the privilege, but the duty of every individual to so live in accordance with the light and requirements of the Gospel, as to be able to ask and receive revelation from the Almighty at all times, and under all cir-

cumstances, whenever necessary, to enable him to magnify his calling, roll forth salvation, and honour our Father in heaven.

These are simple truths which you are familiar with, and which you all do, or should, know for yourselves, for salvation is an individual work—each for himself primarily, and secondarily each for all in assisting his brethren, and the human family at large, so far as lies in his power.

The mission to the British Isles is now under the immediate superintendence of Elder Franklin D. Richards, of the Quorum of the Twelve, and circumstances enable him to consult us, at times, on most questions of grave importance. This is not so much the case with the Scandinavian, French, Channel Islands, Swiss, German, Italian, Hindostan, Australian, and Cape of Good Hope missions. From this cause, from office connexions, and other facts, it is deemed advisable that the missionaries on the Eastern Continent look more immediately to Elder Richards, for counsel on those movements and views about which they may happen to feel any serious dubiety; at the same time we shall always be pleased to learn from you your situation and prospects, and be ever ready to give such replies to questions, and offer such instructions, as the exigencies of the case may require.

The Elders from Utah, now in Australia, Hindostan, and the Cape of Good Hope, are at full liberty, upon the recep-

tion of this article, to tarry in their respective missionary fields, to extend their labours to new fields, or return home, as the Holy Ghost may dictate in their councils, with reference to their respective joint or individual movements, and all will be right.

Our public works are progressing steadily, but not, at all times, with that energy and speed that we could desire; still the Saints in Utah are constantly increasing in faith and good works.

Lest you may not get full files of the *News*, we will add that the foundation and adobie portion of the wall around the Temple Block are finished, and the workmen are now laying the coping stone, which will prepare the wall for the iron railing.

Workmen are busily engaged in placing the huge blocks of sandstone and fine conglomerate in the massive foundations for the Temple.

The natives are at peace with us, and with each other, and the Lord is still blessing us with the choice blessings of heaven and earth, insomuch that we rejoice in His Spirit, in union, and general good health, with an abundance of the necessities and many of the luxuries of life.

From your brethren in the Gospel,  
BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
JEDEDIAH M. GRANT.

#### CELEBRATION OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY, 1854.

(Concluded from page 679.)

His Excellency the Governor then addressed the assembly—

I realize the nature of my position in rising to speak to an assembly of intelligent gentlemen and ladies on such an occasion as the present. I probably feel my incapability more than can be perceived by my hearers, still my mind is active, and my understanding is fruitful, whether I have ability or not to express that which is in me.

While my friends have been speaking, I have been much amused, edified, and delighted, especially in having whiggery and democracy so ably illustrated. I do not

think they could have been exhibited more easily, more naturally, more to the understanding of all, and more true to the spirit and universal deportment of those two leading parties of the nation as they now exist, than they have been by my predecessor in the stand to-day; and I presume I am speaking the feelings of the greater part of this assembly.

While brother George A. Smith was speaking upon the rise and progress of the American Revolution, a few items ranging in the same line, occurred to my mind, which I have a desire to express in the hearing of this assembly.

The revolutions made by the Government of the United States, with regard to real progression generally, are small indeed; so small that it is impossible to perceive any advancement. It is true the Constitution has been revised by the voice of the people; but wherein is it bettered? Some say it is bettered; but as to the light and knowledge that now exist with regard to the true spirit of republicanism, the revolution is on the retrograde motion. No one will question for a moment that many revolutions in the United States have become in a great degree popular, notwithstanding they have been in many instances unconstitutional, and in open violation of the statute laws, and have been winked at by the most influential officers of the Government. There has been a progressive revolution since the close of the war, but not in virtue, justice, uprightness and truth. It has become quite a custom, and by custom it has the force of law, for one party to mob another, to tear down and destroy Catholic churches, drive citizens from the ballot box, disallowing them the right of franchise, and persecute, plunder, drive from their possessions, and kill, a great people. Revolution in the United States is progressing, but to the true spirit of Democracy, and the science of government, the revolution I refer to is strictly opposed.

With regard to Democracy and Whiggery, no person can exhibit them better, and in a truer light, than Judge Shaver has to-day. The General Government, as a whole, do not understand truly what democracy and whiggery really are.

What would my friend George A. Smith tell you with regard to these two political bodies that now rule over our country, were he to address you upon this subject? He would tell you that one of them is a monster having many heads, and the other is a monster with no head at all. The impulse that is given to the Government, is like that of the animal creation; when they are hungry they are impelled to eat, and to drink when they are thirsty. When this necessity presses upon them, all the sensitive powers are on the alert to search for food; all their natural impulses to action originate in the appetite; they receive them from the demands the interior of the animal makes upon the creature; it then becomes the duty of the head to search out a method to supply these demands with

food suitable to the nature of the animal, which administers health, strength, vigour, growth, and beauty to the whole body.

What ought to be the Government of the United States? And what are whiggery and democracy, as they now exist? Nothing, and a little less.

I believe in a true republican government; but where is the man capable of exhibiting in their true character the principles of such a government? I do not profess to be that man; still I believe that I am as capable to search into the merits of the subject, and can understand the general principles of true republicanism as well, as any other man, though I may not be capable of setting it before the people in its perfection. I can however talk a little about it.

Is there a true republican government on the earth? There is. Do you inquire, Where is that government? I answer, It is here. I am a true republican, if I understand what the term signifies; but I put my own definition upon such terms, for in many instances our lexicographers have widely mistaken ideas, and widely disagree upon the meaning of words. They may trace the etymology of words, through the living and dead languages, to their roots, as they suppose; but there is a great probability of their being mistaken still.

A government that is perfect would be called democratic. True republicanism, and what is meant, or understood by true democracy, is the same; but the full extent of true democracy cannot be told by any man at this time. In entering upon a point that I do not fully understand, and can in no wise fully explain, I shall content myself to talk about it according to the extent of my capacity, and the understanding I have of the subject, and leave the little I have to say with the people. The question, What is a true republican government? is easily answered. It is a government, or institution that is perfect—perfect in its laws and ordinances, having for its object the perfection of mankind in righteousness. This is true democracy. But democracy, as it is now, is another thing. True democracy, or republicanism, if it were rightly understood, ought to be the government of the United States. They might have had that government long ago; but as it was said by my predecessor in the stand, "Whom the Lord would destroy He makes mad;" consequently He must take away

the wisdom of that man, or of that people. No man or people possessing wisdom will give vent to wrath, for that is calculated to weaken, to destroy, to blot out of existence.

When the Supreme Ruler of the universe wishes to destroy a nation, he takes away their wisdom in the first place, and they become insensible to their own interests, and they are filled with wrath: they give way to their anger, and thus lay the foundation of their own destruction. To him who seeks to save, He gives wisdom, which enables any people, nation, or individual to lay the foundation for strength, increase, and power. When we look abroad upon the nations, we can see this truth verified; and when we look at home in our own nation, it is no less verified. We see that wisdom is actually departing from the lawgiver, and the knowledge and the discretion the judge possessed years ago have vanished. We discern that the very policy adopted by the nations to fortify them in strength, is calculated to sap their foundations. The axe is laid at the root of the tree, and all nations are filling up the cup of their guilt.

Suppose I were speaking to the assembled millions of the inhabitants of the United States, what counsel or advice could be given to them that they might regain what they have lost? Can any temporal means be adopted to save them from the vortex of ruin into which they are fast approaching—a doom which they never can avert without sincere repentance? Yes, there is seemingly a human policy, if adopted, that would snatch them from destruction. What is it? Let the people rise *en masse* to lay the foundation of a wholesome, independent, free, democratic (as the people call it), republican government—a government which, if carried out, will be perfect in itself.

Let us look at it in another point of view. Suppose this people inhabiting these mountains are broken off entirely from the nations of the world, rendering no allegiance to any earthly power combined or isolated; free to make laws, to obey them, or to break them; free to act, to choose, and to refuse, and in every sense of the word to do as they please, without any fixed order of government whatever; and they wish a constitution, a system of government for mutual protection and advancement in the principles of right, to

be framed according to the best wisdom that can be found in this community; I say, let them govern themselves by a republican system of government, selecting a man from their midst to preside over them. And who should they select to fill so important a station? The best man they can find. Should they keep him in office only four years? Should they make a clause in their constitution, that a President shall serve at most for only two terms without a vacation in his services? That is an item that should not be found in the Constitution of the United States, nor in the constitution made by this or any other people. We should select the best man we could find, and centre our feelings upon him, and sustain him as our President, dictator, lawgiver, controller, and guide in a national capacity, and in every other capacity wherein he is a righteous example. Though we find as good a man as there is in the nation, yet we should not lay facilities before him to become evil, were he so disposed. Great care should be exercised to guard against placing such a power at the command of any mortal.

Shall we give him twenty-five thousand dollars per annum, and make him superior to any other honest man in the Territory, State, or Kingdom, in things pertaining to this world? or lay inducements before him, to become proud, haughty, and neglectful of the true interests of the people? No—for if he is capable of ruling the people, and dictating them, he is capable of taking care of himself. If we cannot find a man willing to control and guide us without our pouring the gold and silver into his coffers, and exalting him above the rest of us, then we will take one less capable, who will do it for nothing.

Do you ask why I would recommend this course? I answer, because of the weakness of man. Were we to elect a man to preside over us in this capacity, and give him three, four, five, eight, or fifteen thousand dollars a year, the streets would be full of demagogues; you would see them perched upon every ant-hill, croaking out their stump speeches for this or that man to be our ruler; and the paid lackeys of each candidate for office, in the streets, in the public places, and in the houses of the citizens, would be using their influence for their employers in their respective circles, and wherever they would be listened to.



Whether such a man as a ruler will do good to the people, is not thought of, either by the candidate or by his lackeys; but the one is after the thousands of dollars, and the other after his paltry fee. The welfare of the people they do not consider. What will be the best policy to pursue for the good of the people at large, is not in all their thoughts.

Let the people see to it that they get righteous men to be their leaders, who will labour with their hands, and administer to their own necessities; sit in judgment, legislate and govern in righteousness; and officers that are filled with peace, and see to it that every man that goes forth among the people as a travelling officer, is full of the fear of the Lord, and would rather do right at a sacrifice, than do wrong for a reward.

What would be the result, if this course was adopted by the people of the United States? It would destroy the golden prospects of those who were seeking for gain alone, and men would be sought for, in the Nation, State, or Territory, who were for the people, and would seek earnestly for their welfare, benefit, and salvation. We want men to rule the nation who care more for, and love better, the nation's welfare, than gold and silver, fame or popularity.

Are there any such in the United States? Yes, plenty of them among all classes of men, though they have little or nothing to say about politics. Many of them are much like one Mr. Hovey, from Cayuga County, New York, that I once asked if he was going to the election? "No," he replied, "I will never give another vote in the United States." I asked the reason for such a course. "Why," said he, "they will set up the devil as a candidate for the office of President, then set up his apostate brother, who has forfeited his inheritance, and run him in for the sake of opposition." There are plenty of men who would do that and worse. The nation, however, is not lost yet; there are as many as five righteous men in the city, at least.

Let the people lay the foundation for carrying out the republican government which was instituted by our fathers, instead of maintaining a government of anarchy, confusion, and strife. Were this people here an independent people, and had the privilege of selecting their own officers, and I should be chosen to dictate them in their selections, I would

watch and guard faithfully their rights, and see that they selected men who had not the dimes in view; the motto should be, "If you do not labour for the good of the people, irrespective of the dimes, we do not want your services; for if you labour for the money, you seek to benefit yourselves at the people's expense." I make this application, and turn it eastward, which you know is the way the world rolls. If the Government knew what the wants of the people were, they would take away the salaries of political demagogues, and stop their running, and their stump preaching, from one end of the land to the other, to make proselytes to their cause. This would have a tendency to put an end to party names, to party jealousies, and to party conflicts forever; and the people should concentrate their feelings, their influence, and their faith, to select the best man they can find to be their President, if he has nothing more to eat than potatoes and salt—a man who will not aspire to become greater than the people who appoint him; but be contented to live as they live, be clothed as they are clothed, and in every good thing be one with them.

It is yet in the power of the people of the United States to lay a foundation to redeem themselves from the growing consequences of past errors. What would be the result, were the United States to take this course, viz., to strike out that clause in the Constitution, that limits the services of a President to four years; or the term of service of any good man; and continue to revise the Constitution and laws as they become familiar with their defects; then reduce the salaries of all officers in all the departments? Would not such a course revolutionize any kingdom or government, and be very likely to produce union and prosperity?

Are there any more improvements that might be made? Yes. If we are what we profess to be, a republican government, there is no State in the Union but what should be amenable to the General Government, holding to the old English rights in Rhode Island; then Congress, with the President at their head, could meet, and veto every act made by any Department of the Government, if it was necessary. So let Congress come together when any of the States transcend the bounds of right, and hold them amenable for their actions. The General Govern-

ment should never give any portion of the nation license to say they are free and independent; this should only apply to the nation as a whole. We have a little experience in this kind of independence. For instance, the government of the United States were willing to take my money for lands in Missouri, which were in market, but the people in that sovereign, that free and independent State, rose up and mobbed me—drove me from my possessions, and confiscated my property to themselves, and the General Government has no power to redress my wrongs. This is only one instance among many of the kind, which I might enumerate to show the impolicy and downright mockery of such boasted independence. While such outrages remain unredressed, this nation never should defile the sacred term by saying, they have a **REPUBLICAN GOVERNMENT**.

The general Constitution of our country is good, and a wholesome government could be framed upon it, for it was dictated by the invisible operations of the Almighty. He moved upon Columbus to launch forth upon the trackless deep to discover the American Continent. He moved upon the signers of the Declaration of Independence, and he moved upon Washington to fight and conquer, in the same way as he moved upon ancient and modern Prophets, each being inspired to accomplish the particular work he was called to perform in the times, seasons, and dispensations of the Almighty. God's purpose in raising up these men and inspiring them with daring sufficient to surmount every opposing power, was to prepare the way for the formation of a true republican government. They laid its foundation, but when others came to build upon it they reared a superstructure far short of their privileges, if they had walked uprightly as they should have done.

What shall be done? Let the people, the whole American people rise up and say they will have these abuses regulated, and no longer suffer political demagogues to gamble away their money, but turn them out of office to attend to their own business. Let the people make a whip, if not of good tough raw hide, of small cords at least, and walk into the Temple of the nation, and cleanse it thoroughly out, and put in men who will legislate for their good, instead of gambling away their money, and trifling with the sacred inter-

ests of the Nation, which have been entrusted to their keeping.

I would not speak so plainly were it not that statesmen use the same privilege, and that too in the halls of Legislatures. We can never get a true republican government upon any other principle. The object those have in view who look and long for the gaudy trash of this world, should be removed, that men may occupy the high and responsible seats of the nation who will care for the welfare of the people, and cannot be bought with money, or that which it can purchase.

Can the Constitution be altered? It can; and when we get a President that answers our wishes to occupy the executive chair, there let him sit to the day of his death, and pray that he may live as long as Methuselah; and whenever we have good officers, strive to retain them, and to fill up vacancies with good men until there are none who would let the nation sink for a can of oysters and a lewd woman.

The signers of the Declaration of Independence, and the framers of the Constitution, were inspired from on high to do that work; but was that which was given to them perfect, not admitting of any addition whatever? No, for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for after generations to rear the superstructure upon it: it is a progressive, a gradual work. If the framers of the Constitution, and the inhabitants of the United States, had walked humbly before the God who defended them and fought their battles when Washington was on the stage of action, the nation would now have been free from a multitude of place hunters, who live upon its vitals. The country would not have been overrun with murderers and thieves, and our cities filled with houses of ill fame as now; and men could have walked the streets of cities, or travelled on conveyances through the country, without being insulted, plundered, and perhaps murdered; and an honest, sober, industrious, enterprising and righteous people would now have been found from one end of the United States to the other.

The whole body is deranged; and the head, which ought to be the seat of sense

and the temple of wisdom, is insensible to the wants of the body, and to the fact that if the body sinks, the head must sink also.

I want to tell a political anecdote, or at least I will tell it so nigh that you will guess the whole of it. Two fellows were stump speaking for office in the State of Illinois; one of them was a lawyer of flowery eloquent speech, and the other was a rough and ready homespun mechanic, but a man of sound sense. The lawyer made his speech in flaming language, interlarded it with expressions of sensitive regard for the people's interests. The mechanic mounted the rostrum, and says he, "I cannot make a speech to cope with this man's speech, but I can tell you what he and I want. He wants your votes; now if you will give me your votes, when I get into office, you may ——— and be damned." They both felt so; and there are but few exceptions to this practice. Office seekers are full of tricks and intrigues of every kind to get an office, and then the people may ——— and be damned.

The progress of revolution is quite considerable in every government of the world; but is the revolution for the constitutional rights of the people, in progress? No, it is on the retrograde. I know how they can be brought back to the people, and the Government be redeemed, and become one of the most powerful and best on the earth. It was instituted in the beginning by the Almighty; He operated upon the hearts of the Revolutionary Fathers to rebel against the English King and his Parliament, as he does upon me to preach "Mormonism;" both are inspired by him, but the work unto which they are called is dissimilar. The one was inspired to fight, and the other to preach the peaceable things of the kingdom of God. He operated upon that pusillanimous King to excite the colonists to rebellion; and he is still operating with this nation, and taking away their wisdom, until by and bye they will get mad and rush to certain destruction.

Will the Constitution be destroyed! No; it will be held inviolate by this people; and, as Joseph Smith said, "the time will come when the destiny of the nation will hang upon a single thread; at that critical juncture, this people will step forth and save it from the threatened destruction." It will be so.

With regard to the doings of our fathers, and the Constitution of the United States, I have to say they present to us a glorious prospect in the future, but one we cannot attain to until the present abuses in the Government are corrected.

You have heard our Judge relate an incident which is only one more among numberless abuses perpetrated by the rulers of the nation. The particulars of this incident can be found upon our dockets, showing that the President of the United States assumes to himself power to remove a circuit Judge. I am not a lawyer, but I wish to propound a question—By what law, constitutional or statute, has the President a right to remove a United States Judge, except for illegal conduct or inability? It is, to say the least, a flagrant assumption of power? What business have they thus to remove our judges? What end have they in view? I'll tell you, it is—

"Tickle me, tickle me, O Billy do,  
And in your turn I'll tickle you."

I have, perhaps, detained the congregation too long. May God bless you. Amen.

Music—"Star-Spangled Banner."

Anecdotes by the King's Jester.

A Question and Answer by the King's Jester—Who was the author of folly and fashion? The devil, who introduced tight breeches and short petticoats.

#### VOLUNTEER TOASTS.

Brigham Young, by *vox Dei*, and by *vox populi*, the head of Utah.

Utah—The fairest daughters of Uncle Sam; the first in the annals of American history, governed by a *Prophet of the Lord*.

Utah—Among the last, though not least, in Uncle Sam's family. May she in virtue excel, and in time, among her fair sisters, enjoy a happy UNION.

People of Utah—United we can, divided we can't.

Mormonism—Born in poverty, cradled in storms, and reared in hurricanes; won't faint in earthquakes.

Deseret—As she is exalted in altitude in the tops of the mountains, so may she be in principle, virtue and power, above the rest of the world.

Utah Land Bill—Give me the wives; I guess I'll get the land somehow. GUMMERIL MOORE.

American Glory and American Free-

dom—May they ever keep pace with each other.

Signs of the Times!—Christian Europe sustaining plurality of wives in Turkey. Uncle Sam please take notice.

Truth and Freedom—While the first preserves us, let us preserve the other.

CONSTITUTION of the United States—A shield to the weak, a standard for the strong, and an antidote to tyranny.

Thieves, whoremasters, scoundrels, and murderers who come among us to screen themselves from justice—You can hang around us till death.

Music—"Yankee Doodle," by the Martial Band.

Assembly dismissed by Hon. J. Taylor.

The people retired to take refreshments publicly, under the arrangements of their respective Bishops, or in a family capacity, as best suited their wishes, it having been suggested by the committee that they, as usual on such occasions, extend their hospitality to the stranger or passing emigrant.

The committee compliment the Marshal of the Day for his energy and promptitude in the execution of their arrangements.

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### **The Latter-day Saints' Millennial Star.**

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SATURDAY, NOVEMBER 18, 1854.

ADDRESS OF THE FIRST PRESIDENCY TO THE MISSIONARIES FROM UTAH.—We publish in this Number of the *Star*, the first of a contemplated series of articles from the First Presidency in Great Salt Lake City, especially designed for the counsel, comfort, and consolation of the "Missionaries from Utah." It reminds all, who are abroad preaching the Gospel, that they are the objects of deep solicitude to those who stand at the head of this kingdom, whose faith is constantly exercised, and their prayers ascend, for those on missions; that although the Elders may be labouring in the dark corners of the earth, where thick darkness "covers the people," yet they have not to buffet the storm alone, for through the blessings and prayers of the faithful, particularly in Zion, the power of the Almighty is round about them, and His angels protect and minister unto them.

The spirit which pervades this and all other communications from the First Presidency, is calculated to cheer the heart and strengthen the hands of all who comprehend the spirit in which they are written.

The directions which this article contains, to those having charge of missions on the Continents of Europe, Asia, and Africa, speak loudly of the rapid increase of the work, and show that the influence of the Kingdom of our God, is encircling the earth. The wicked rave, and fools wonder at the things they see coming to pass. The Lord said, He would work a wonder in the last days, and surely that prophecy is being fulfilled.

We occasionally see a remark in the papers, after a description of some terrible calamity, something like the following, "Surely it seems as though the judgments of the Almighty were upon us!" Well, ye editors and wise men, what seems to be, is. The Lord began to plead with the people, by His servants, but they have been reviled, persecuted, imprisoned, and cast out, and He is now enforcing that pleading by fire, by storms, pestilence, and war, and will continue to do so, until the pride of the haughty shall be brought low, and they learn that they are as chaff before the wind, when He cometh up to the battle. While the Lord works, Satan is not idle, and Elders abroad will find abundant opportunity to exercise the power which has been bestowed upon them, and they will find it necessary to walk more and more in the light of the Spirit, that they may come out of the trials that await them, unscathed, without spot or blemish.



**ELDER JACQUES'S SUGGESTION.**—We publish in this No., an interesting letter from Elder John Jaques, on the misrepresentations which are continually circulated concerning us as a people. We think his remedial suggestion well worthy the consideration of the Saints. The day has come that men must choose either light or darkness. They must receive the Spirit of Truth, and abide in it, or else they will be left "to believe a lie, that they may be damned."

All who have heard the principles of the Gospel, as laid down in the Scriptures, and taught by Latter-day Saints, and attempt to dishonour them, reject the light because their "deeds are evil." It is impossible for such persons to represent the work of God truthfully, for they are under the dictation and influence of the father of lies. We know of a surety that the Lord will call all these to an account, who revile His servants, or disregard His laws.

The world is full of falsehood and deceit. A lying spirit has gone abroad upon the face of the earth, and pervades every grade of society, and every branch of business. Nations have but little faith in compacts made with each other. All things pertaining to the actions of men are uncertain, for men are filled with distrust and apprehensions of evil in each other. The people are losing confidence in the various systems of government, which have been experimented upon for centuries. Statesmen doubt the wisdom of political maxims of long standing, for they find them inadequate to present emergencies. The props of the sectarians' creeds are falling one by one, and leaving them to wander in the midst of scepticism and doubt. It is but a step from the belief in a God without body, parts, or passions, to the assurance that there is none at all. He who believes that a portion of the requirements of the Bible are no longer binding, is already half infidel, and may be easily led to reject them all. The world must soon become either believer or infidel, and finally the former in toto, for the Lord has decreed that the truth shall prevail and rise triumphant over every opposing principle—"every knee shall bow, every tongue shall confess." When all things were tending to disorganization, the Lord revealed those principles through His servant Joseph, which were calculated to bind together the honest in heart, restore that confidence which was lost, and gather together the good, that it might receive strength from union, that it might have power to overcome evil and disorganization, and finally banish them from the earth. As the righteous continue to increase, they will grow strong in the organization of life, while the wicked grow weaker from practising the principles of disorganization and death, inherent in them. From this cause, dissolution is striking at the vitals of nations, communities, families, and individuals. "The dogs of war" are let loose, for distrust has taken the place of confidence, and hatred of love. In families, the most sacred covenants are broken without shame or remorse. The warm overflowing affections of the heart are crushed by those who should cherish them. Children have no respect for parents, not only because parents prove themselves unworthy of it, but they have brought their children into the world worse instead of better than themselves. Finally, the wicked are fitting themselves, by their own doings, for the destruction that awaits them. Pestilence and plague will but take their own, that which has been prepared and made fit for their use.

It is only by the utmost diligence in cultivating the principles of health and life, keeping all the commandments of the Lord, and continually receiving the life-giving influences of the Holy Spirit, that the Saints will be enabled to withstand and overcome the evils which are abroad in the earth. Their great study should be, to walk advisedly before the Lord, comprehend what manner of men and women they are, and be assured that they are guided by the revelations of the Spirit, in all the actions and duties of life.

ELDER CYRUS H. WHEELOCK desires us to acknowledge through the *Star* the receipt by him of certain letters of condolence and inquiry from several of his friends, touching his being appointed to labour for a little season in the Staffordshire Conference, and under the direction of Pastor Earl, whereas Elder Wheelock has heretofore laboured in these islands in the capacities of Presiding Elder, and Pastor, of several of the more important Conferences in the Kingdom.

Now Elder Wheelock is not aware, neither are we, that it is any degradation or humiliation for him, or any servant of God who may have held eminent positions in the Church, to be ready to do good and build up the Kingdom where his labours are most needed, or can be most profitably employed. Such are brother Wheelock's humility and faith that he is ever ready to lay his honour low in the dust, if the honour of Zion's cause can be promoted by it, which he feels is but his duty at all times. If any think it was a humiliation to be called to labour as he was, let them take pattern by his heartfelt compliance, and hold themselves in readiness at any time to go and do likewise. We do not offer these remarks as any apology for the appointment on our part, or for its fulfilment on his; if any apology is needed, it is only to those whose ignorance enables them to discover impropriety in either. We are happy to learn, by letters from Staffordshire, that the entire Conference has been much refreshed by Elder Wheelock's labours, not only members, but officers, and that about twenty-five persons were added to the Church by baptism from him. He states that he never laboured in the work with more pleasure, nor with a better influence upon him, than he has so far during his present mission to this land. We wish the Saints in the London district a refreshing time during his short stay with them. If they receive him cordially, keep his counsels, and minister to his comfort, they will have.

## HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

[January, 1839.]

The following is the subscription, referred to in the preceding minutes, with the names which were then and afterwards attached to it, so far as they have been preserved—

We, whose names are here-under written, do each for ourselves individually hereby covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the over-

plus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

Far West, Missouri, Jan. 29th, 1839.

John Smith,	James McMillan,
Wm. Huntington,	Chandler Holbrook,
Charles Bird,	Alexander Wright,
Alanson Ripley,	William Taylor,
Theodore Turley,	John Taylor,
Daniel Shearer,	Reuben P. Hartwall,
Shadrach Roundy,	John Lowry,
Jonathan H. Hale,	Welcome Chapman,
Elias Smith,	Solomon Hancock,
Brigham Young,	Arza Adams,
James Burnham,	Henry Jacobs,
Leicester Gaylord,	James Carroll,
Samuel Williams,	David Lyons,
John Miller,	John Taylor,
Aaron M. York,	Don Carlos Smith,
George A. Smith,	William J. Stuart,
Daniel Howe,	Isaac B. Chapman,
James Bradin,	Roswell Stephens,
Jona's Beckelshimer,	Reuben Hadlock,
David Jones,	David Holman,
Wm. M. Fossett,	Joel Goddard,

Charles N. Baldwin,  
 Jesse N. Reed,  
 Benjamin Johnson,  
 Jonathan Hampton,  
 Anson Call,  
 Peter Dopp,  
 Samuel Rolph,  
 Abel Lamb,  
 Daniel McArthur,  
 William Gregory,  
 Zenas Curtis,  
 John Reed,  
 William R. Orton,  
 Samuel D. Tyler,  
 John H. Goff,  
 Thomas Butterfield,  
 Dwight Hardin,  
 Norvil M. Head,  
 Stephen V. Foot,  
 Jacob G. Bigler,  
 Eli Bagley,  
 William Milam,  
 Lorenzo Clark,  
 William Allred,  
 Wm. Van Ausdall,  
 Nathan K. Knight,  
 John Thorp,  
 Andrew Rose,  
 John S. Martin,  
 Albert Sloan,  
 John D. Lee,  
 Eliphas Marsh,  
 Joseph Wright,  
 John Badger,  
 Levi Richards,  
 Erastus Bingham,  
 Elisha Everett,  
 John Lytle,  
 Levi Jackman,  
 Thomas Guyman,  
 Nahum Curtis,  
 Lyman Curtis,  
 Philip Ballard,  
 William Gould,  
 Reuben Middleton,  
 William Harper,  
 Seba Joes,  
 Charles Butler,  
 Richard Walton,  
 Isaac Kerron,  
 Joseph Rose,  
 David Foot,  
 L. S. Nickerson,  
 Moses Daley,  
 David Sessions,  
 Perry Green Sessions,  
 Alfred P. Childs,  
 James Daley,  
 Noah T. Guyman,  
 David Winters,  
 John Paek,  
 Sylvanus Hicks,  
 Horatio N. Kent,  
 Joseph W. Pierce,

Phineas R. Bird,  
 Duncan McArthur,  
 Allen Talley,  
 James Hampton,  
 Sherman A. Gilbert,  
 James S. Holman,  
 Andrew Lytle,  
 Aaron Johnson,  
 Heber C. Kimball,  
 George W. Harris,  
 George W. Davidson,  
 Harvey Strong,  
 Elizabeth Mackley,  
 Sarah Mackley,  
 Andrew More,  
 Harvey Downey,  
 John Maba,  
 Lucy Wheeler,  
 John Turpin,  
 William Earl,  
 Zenos H. Gurley,  
 Joseph W. Coolidge,  
 Anthony Head,  
 S. A. P. Kelsey,  
 Moses Evord,  
 Ophelia Harris,  
 Zuba McDonald,  
 Mary Goff,  
 Harvey J. Moore,  
 Francis Chase,  
 Stephen Markham,  
 John Outhouse,  
 Wm. F. Leavens,  
 Daniel Tyler,  
 Noah Rogers,  
 Stephen N. St. John,  
 Francis Lee,  
 Eli Lee,  
 Benjamin Covey,  
 Michael Borkdull,  
 Miles Randall,  
 Horace Evans,  
 David Dort,  
 Levi Hancock,  
 Edwin Whiting,  
 William Barton,  
 Elisha Smith,  
 James Gallaher,  
 Robert Jackson,  
 Lemuel Merrick,  
 James Dunn,  
 Orin Hartshorn,  
 Nathan Hawke,  
 Pierce Hawley,  
 Thomas F. Fisher,  
 James Leithead,  
 Alfred Lee,  
 Stephen Jones,  
 Eleazer Harris,  
 Elijah B. Gaylord,  
 Thomas Grover,  
 Alexander Badlam,  
 Phebe Kellog,  
 Albert Miner,

Thomas Gates,  
 Squire Bozarth,  
 Nathan Lewis,  
 Philander Avery,  
 Benjamin F. Bird,  
 Charles Squire,  
 Jacob Curtis,  
 Rachel Medfo,  
 Lyman Stevens,  
 Roswell Evans,  
 Leonard Clark,  
 Nehemiah Harmon,  
 Daniel Cathcart,  
 Gershom Stokes,  
 Rachel Page,  
 Barnet Cole,  
 Wm. Thompson,  
 Nathan Cheney,  
 James Sherry,  
 David Frampton,  
 Elizabeth Pettigrew,  
 Charles Thompson,  
 Wm. Woodland,  
 Martin C. Allred,  
 Jedediah Owen,  
 Orren P. Rockwell,  
 Nathan B. Baldwin,  
 Truman Brace,  
 Sarah Wixom,  
 Lewis Zobriski,  
 Henry Zobriski,  
 Morris Harris,  
 Absolom Tidwell,  
 Alvin Winegar,  
 Samuel Winegar,  
 John E. Page,  
 Levi Gifford,  
 Edmund Durfee,  
 Josiah Butterfield,  
 John Killion,  
 John Patten,  
 John Wilkins,  
 Abram Allen,  
 Wm. Felslaw.

The committee who had been appointed for removing the poor from the State of Missouri, viz. — William Huntington, Charles Bird, Alanson Ripley, Theodore Turley, Daniel Shearer, Shadrach Roundy, and Jonathan H. Hale, met in the evening of that day, at the house of Theodore Turley, and organized by appointing William Huntington Chairman, Daniel Shearer Treasurer, and Alanson Ripley Clerk, and made some arrangements for carrying the business of removing the poor, into operation. President Brigham Young got eighty subscribers to the covenant the first day, and three hundred the second day.

Thursday, 31st. Mr. Turner's bill of the 16th instant passed the Senate. I sent the poor brethren a hundred dollar bill from jail, to assist them in their distressed situation.

Friday, February 1st.

The committee met according to adjournment, at the house of Theodore Turley; John Smith was present and acted as Chairman, and Elias Smith as Secretary. The meeting was called to order by the Chairman.

On motion, Resolved: That the covenant entered into at the last meeting, be read by the Secretary; which was done accordingly.

The Chairman then called for the expression of sentiments on the subject of the covenant.

Resolved: That the committee be increased to Eleven.

The following were then appointed—Elias Smith, Erastus Bingham, Stephen Markham, and James Newberry.

Several of the committee addressed the meeting on the arduous task before them, and exhorting all to exert themselves to relieve and assist them in the discharge of the duties of their office, to the utmost of their abilities.

Elders Taylor and Young in the most forcible manner addressed the assembly on the propriety of union in order to carry our resolutions into effect, and exhorted the brethren to use wisdom in the sale of their property.

JOHN SMITH, President,  
ELIAS SMITH, Secretary.

They met again in the evening at T. Turley's. Alanson Ripley declined acting

(To be continued.)

as clerk, and Elias Smith was appointed in his stead.

Resolved: To make exertions to remove the families of the Presidency and the other prisoners first.

Several of the committee made report of what had been done by them towards carrying the business of the committee into operation. Elder John Taylor had also been appointed to visit the Branches of the Church on Log and Upper Goose creeks, and made report of his proceedings.

Resolved: That Charles Bird be appointed to go down towards the Mississippi river, and establish deposits of corn for the brethren on the road, and make contracts for ferrriage, &c.

## FOREIGN CORRESPONDENCE.

### DESERET.

#### *The Emigration—Arrivals—Indian Attack—Stores.*

Historian's Office, Great Salt Lake City,  
August 29, 1854.

Brother Franklin D. Richards—I have been this morning to see your family, and sister Richards complains of a sore throat, but is getting better. The rest are all well.

The wheat harvest is pretty near over, and the reports are quite favourable from all quarters, so that we have still a prospect of peace and plenty.

Brother Samuel arrived here on Saturday the 26th instant, along with Thomas Williams; and both gentlemen held forth in the meeting on Sunday morning, on which day Orson Pratt, Horace S. Eldredge, and F. Keeler arrived.

The Bishops are at present using every exertion throughout the Territory to raise teams and provisions for the benefit of the emigration, as it is expected they will be in need before they get through. One company lost one hundred and twenty head of cattle east of Laramie by a stampede, which has weakened their teams considerably, and they have been obliged to call upon other companies for help. The people are coming forward nobly, and there will be efficient aid rendered from this place.

On the 8th instant, William and Warren Weeks, sons of Bishop Allen Weeks,

of Cedar Valley, went to the canyon, about three miles from the settlement, to get out a load of poles, when they were attacked and killed by three or four Indians, who it appears had not come in with the rest when peace was made. The peaceable Indians, as soon as they heard of it, went out and captured the murderers, and delivered them over to the civil authorities, and their trial is now proceeding before a special session of the United States District Court.

Chief Justice Kinney, and Mr. Holman, United States Prosecuting Attorney for this Territory, have arrived. Colonel Steptoe has also arrived, and his troops, consisting of about two hundred men, and one thousand dragoon horses are camping at present in Parley's Park. The dragoon horses are intended for a regiment who have gone via the Isthmus to California. They calculate wintering them here and feeding them on grain.

The wall around the Temple Block is finished as far as the adobe work is concerned, and they are now laying the coping stones. The foundation of the Temple is also progressing.

On Monday, the 21st instant, Washear (alias Squash Head) came to Provo, and said his brother was dead, and unless they gave him some stock to offer as a sacrifice (as is their usual custom on the death of a relative), he would have to kill some big captain as a sacrifice. The authorities at Provo thought it best to lend to his



mour, and accordingly gave him about \$75 worth of stock and property, and he retired satisfied. It is a custom with the Utah Indians, when a relative dies, to kill some other person; they prefer an enemy, but they are by no means particular; hence the remark of Walker, when his child was sick last spring, that, if it died, its mother would have to die also.

The following is a list of merchants and Store-keepers in this city, who one and all are doing a good cash business—

J. M. Horner & Co., capital \$200,000.00  
 Livingston, Kinkad, and Bell  
 Branham and Norris  
 William Mac  
 George Goddard  
 J. and E. Reese  
 J. and J. M. Hockaday  
 William Nixon  
 F. D. Clift  
 J. L. Mason  
 Abraham Taylor  
 Zerubbabel Snow  
 L. Stewart and Brothers  
 C. A. and E. H. Perry

J. F. Kinney  
 Middleton and Riley  
 H. L. Southworth, Bookseller  
 Dustin Amy, Tin Store  
 Orson Hyde, Provision and Feed Store  
 William C. Staines, Wine and Spirit Merchant  
 Rogers and Co., Tin Store  
 Mrs. Brooks, Millinery Store and Bakery.

The amount of capital employed altogether is not far from a million of dollars.

August 31st, 1854.

Up to this morning, fifteen rods of coping has been done on the north side of Temple Block wall, and considerable progress has been made on the foundation of the new Council House. A wrought iron anchor has just been finished for the Salt Lake Boat, weighing upwards of 200 lbs., measuring four feet six inches by three feet six inches. The boat has been christened by the name of "The Timely Gull."

Yours truly,  
 GEORGE A. SMITH.

## LET THE LIGHT SHINE.

West Derby, October, 30, 1854.

Dear President F. D. Richards—No one much acquainted with the history, character, and principles of the Latter-day Saints, can read the journals of the day without being struck with the great amount of erroneous information which is ever and anon conveyed, as solid truth, through them to the public. And this remark is so far true, that it is a very rare thing indeed to read any newspaper article, however short, concerning the Saints, that does not convey an incorrect idea of one kind or another. One journal will say, that the circulation of the *Star* reaches a quarter of a million weekly; another, that the inhabitants of Utah number one third of a million; a third, that a startling exodus of the Saints from Wales, or some place on the Continent, is transpiring, when perhaps a company has emigrated from neither place for nearly twelve months; a fourth, that the Saints in Utah have rebelled against the General Government of the United States; a fifth, that the Saints generally believe that the Bible is superseded by the Book of Mor-

mon, and that our Saviour Jesus Christ was supplanted by Joseph Smith.

As far as conclusions concerning the Saints, or the great work in which they are engaged, are concerned, I have little to say, because I know full well that no one can form correct conclusions on these subjects, except he does it by the light and power of the Holy Ghost, as Paul truly observes—"The things of God knoweth no man, but the Spirit of God."

But there must be some cause for the egregious misrepresentation and misstatement of fact and principle which we so often see in the public prints. That cause must be either inadvertence, wilfulness, misinformation, or ignorance. Journalists reckon to guard against inadvertence, both for their own credit and benefit. And far be it for me to suggest that the gentlemen of the press circulate all these palpable errors that we notice through sheer wilfulness. I am inclined to think that misinformation and real ignorance are a great cause of the multitudinous

editorial mistakes perpetrated concerning God's work and people.

Now I beg to suggest what may possibly be, to a good degree, a remedy for this thing. Let any Saint, who can afford it, hand to the nearest editor, a *Star* occasionally—when any fact or principle of particular importance is noticed, or, better still, if he is disposed and able to do it, let him devote one *Star* or more weekly for the special enlightenment and benefit of the editorial portion of the community. This may seem a little thing, but five thousand such littles might light a flame through the country that would burn brighter and brighter unto the perfect day, and would soon cause us to exclaim—"Behold, how great a matter a little fire kindleth!"

Two positive benefits would accrue from a wide-spread practice of the kind I propose. First, editors would be led much oftener than they now are to notice the work of God, and thus the mass of the reading public would have it kept more constantly before their eyes, to the very certain advancement of the truth. Second, when editors did notice the work,

there would be far greater likelihood than there now is that correct facts and doctrines, if not correct conclusions thereupon, would be laid before the public, many of whom would otherwise know very little if anything of "Mormonism," and when facts and principles were misstated or misrepresented, it would be manifest that wilful wickedness was at the root of the matter.

I am the more convinced that the propositions I make would operate beneficially to the truth, because, although the Church, in its early history, was considered, by most editors, beneath their notice, or too insignificant or ridiculous for them to bestow much pains in collecting correct information concerning it, yet many of them seem now to be throwing off their supercilious lethargy, and admitting that the extraordinary success, power, and increasing importance in the world, to which the Church has attained, entitle it to grave consideration and searching investigation.

I remain,  
Your fellow-labourer in the truth,  
JOHN JAKUES.

#### VARIETIES.

**SENDING PAUPERS BACK TO ENGLAND.**—The city of Boston has entered into a new forwarding business. Four paupers were arraigned before a justice in that city on a joint charge of being "foreign paupers, receiving aid from the city of Boston, against the peace of the commonwealth, and contrary to law in such cases made and provided." The charge of pauperism was sustained, and the court ordered the prisoners to be returned to the Queen of Great Britain. They will be forwarded in the ship *Star of the Empire*, which leaves Boston in a day or two for Liverpool.—*American Paper*.

**ARMAMENT FOR THE BALTIC.**—The armament now building to operate against the Russians in the Baltic at the opening of the spring campaign includes 35 vessels; namely, five floating-batteries, the decks covered with iron plates, eight inches thick, and their exterior with 100 plates, four inches thick, rendering them perfectly ball and bomb proof (these vessels will be armed with six of the long range guns on the Lancaster principle); 10 bomb-vessels, to be armed with from two to three mortars of the most powerful description; and 20 gunboats, drawing about four feet of water, the latter being specially intended for service in the River Neva.—*Times*, Oct. 24.

**AMERICAN BABY SHOW.**—The Ohio people have outdone the world in the way of fairs. They have had a baby fair, or "convention," in more dignified style. The thing originated with a few wags, who issued circulars for a baby show; prizes to be given as for pigs, cattle, or Barnum's prodigies. The world took the thing seriously. Mammals responded, old maids, and more Bettyish men, all joined in hailing the idea, and the wags found themselves caught. One hundred and twenty-seven babies entered the lists. At the appointed day all the trains to Springfield were filled with mothers, babies, and nurses. The little tent provided was soon filled with the congregated Young America. A committee of mothers and doctors was duly organized, and the prizes were distributed, thus giving to the world a new Yankee notion. The performances were varied by a contest for prizes in horsemanship by babies with—not, perhaps, longer petticoats, but longer legs in them. Another show is talked of next year, the arrangements to be more complete than this.

**ETERNAL ELECTION.**—I once heard a good old woman arguing in favour of eternal election. "Sir," said she, "I am sure, if God had not chosen me before I was born, he would never have chosen me after."—REV. JOHN NEWTON.

**POISONING BY TOBACCO.**—A lady named Watts, the wife of a retired physician, formerly of Nottingham, died at a lodging in New Brighton a few days ago, from the effects of a decoction of tobacco, taken, it is surmised, medicinally, without the knowledge of her husband, she having been long in a delicate state of health. She had ordered the servant girl to boil half an ounce of tobacco in a pint of water, and she drank the half of the decoction, said to be five times more than sufficient to cause death, and which of course produced death on the following day. She had never been known to use tobacco before in any way.—*News of the World*, Sep. 24.

**POPE PIUS IX** has sent, as our readers are aware, an encyclical letter, dated August 1, 1854, "to our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries having grace and communion with the Apostolic See." The letter laments the wars, rumours of wars, pestilences, earthquakes, calamities, and "the deadly poison of *indifferentism* and *incredulity*," characteristic of the times, &c.; exhorts the Venerable Brothers, &c., to urge the faithful to prayer, fasting, almsgiving, &c., to endeavour to appease the wrath of Almighty God; and to all those of the faithful who will, in the course of a given three months, confess their sins, have them "expiated by Sacramental absolution," reverently receive "the most Holy Sacrament of the Eucharist," and devoutly visit three churches once, or one church thrice, and shall there offer up their prayers for some space of time for the prosperity of the Church, the extirpation of heresy, and the peace, concord, and unity of Christian princes and people, and give alms to the poor—to all such of the faithful His Holiness does "concede and grant a plenary indulgence of all their sins, in the form of a Jubilee, which indulgence may also be applied in the way of suffrage for the souls in Purgatory."

**THE HORRORS OF WAR.**—A Constantinople letter says:—"All horrors sink into insignificance compared with the state of the unfortunate passengers by the *Colombo*. This vessel left the Crimea on the morning of the 24th [Sep.] Wounded men were being placed on board for two days before she sailed, and when she weighed anchor she carried the following numbers:—27 wounded officers, 422 wounded soldiers, and 104 Russian prisoners—in all 553 souls. To supply the wants of this mass of misery were four medical men, one of whom was the surgeon of the ship—sufficiently employed in looking after the crew. The ship was literally covered with prostrate forms, so as to be almost unmanageable. The officers could not get below to find their sextants, and the run was made at hazard. The worst cases were placed on the upper deck, which in a day or two became a mass of putridity. The neglected gunshot wounds bred maggots, which crawled in every direction, infecting the food of the unhappy beings on board. The putrid animal matter caused such a stench that the officers and crew were nearly overcome, and the captain is now ill from the effects of the five days' misery. All the blankets, to the number of 1,500, have been thrown overboard as useless. Thirty men died during the voyage. The vessel is quite putrid, but a large number of men will be employed to fumigate her, and thus avoid the danger of typhus, which generally arises in such conditions. Two transports were towed by the *Colombo*, and their state was nearly as bad."

## REVELATION.

INSCRIBED TO ELDER M. ROWAN.

Hail Revelation! Key of Truth,  
Channel of things divine,  
Which "flourish in immortal youth,"  
And with new lustre shine.

Lend me thine aid, thy worth to sing,  
O theme with wisdom fraught;  
"A coal from off the altar" bring,  
And purge my every thought.

Send forth a beam of heavenly light,  
Celestial fire impart,  
Inspire within me feelings right,  
And purify my heart.

For I would sing, and tell abroad,  
And shout aloud for joy,  
That God, by thee, hath now restor'd  
The truth without alloy.

Tale of eternal love to man,  
Song of angelic hosts,  
And light of all who ever ran  
"The pathway of the just;"

Reflecting pure unsullied rays  
From the eternal sun,  
Shine "more and more" upon our way,  
Until the prize is won.